14: Stewart E-5 (1936-1938)1944 NR13 Northern Paiute
Delaware NM7
Winnebago NM12
Comanche NO6

APPENDIX II. PEYOTE ELEMENT DISTRIBUTION LIST

The distribution list in this section was first devised upon the basis of experiences with Ute peyotism and a study of published literature on the peyote cult generally.[6] The published accounts of the cult, however, did not contain the detailed information necessary to answer all the points raised, and so a blank copy of the list and a request to fill it out were sent to several ethnographers known to have attended peyote meetings. The response was most gratifying, time and knowledge being given freely. The locations of the tribes represented in the element list are indicated on map 2.

SYMBOLS USED IN THE ELEMENT LIST

+	Element present	( )	Exactness of data doubtful
—	Element absent	R	Recent development
Blank	Information lacking	*	Indicates that a note to the element is appended at the end of the list

SOURCES AND COLUMN ABBREVIATIONS

The sources for the data in both the list and the notes to the list, and the abbreviations at the heads of columns, are as follows:

13 T: Composite picture of cult of thirteen tribes visited by La Barre and Schultes, mostly in Oklahoma (Kickapoo, Kiowa, Quapaw, Shawnee, Wichita, Caddo, Comanche, Delaware, Osage, Oto, Pawnee, Ponca, Southern Cheyenne). Richard Evans Schultes, Peyote and Plants used in the Peyote Ceremony, HU-BML 4:127–132, 1937, with additions made on list by La Barre, 1938.

K-A: Kiowa-Apache. List filled in and notes supplied by J. Gilbert McAllister from information obtained during ethnographic field work performed 1933–1934 (eleven months) under the sponsorship of the University of Chicago.

Kio: Kiowa. List filled in and notes supplied by Weston La Barre. When returning the list La Barre wrote, "I believe that in peyotism tribal affiliation in this inter-tribal religion is far less important than leadership, i.e., what the particular leader's 'way' is, and from what leader he got his meeting." La Barre did field work in Oklahoma under the auspices of the Laboratory of Anthropology (1935), Yale University, and the American Museum of Natural History.

Com: Comanche in Oklahoma. List filled in and notes supplied by E. Adamson Hoebel.

Kic: Kickapoo in the vicinity of McLoud, Oklahoma. List filled in and notes supplied by John A. Noon, who attended a meeting during the summer of 1932. The Kickapoo leaders recognized that they "followed the Kiowa-Comanche 'way'."

Ab S: Absentee Shawnee of central Oklahoma. List filled in and notes supplied by Erminie W. Voegelin. Meeting attended in 1933. Voegelin reports three forms of the cult among the Absentee: (1) The Kiowa-Comanche form (the form which my list records); said to have been introduced about 1900 from the Kickapoo, who learned it from the Comanche; is the most popular form. (2) Caddo-Delaware variant of the "Wilson way," conducted by Ernest Spybuck. (3) Yuchi "way," conducted by Panther; considered by Voegelin's informants to be distinct from the Kiowa-Comanche version, yet probably only slightly variant. Membership in these forms of the cult does not interfere with participation in older Shawnee religious beliefs and ceremonies. The "Cherokee" or "Loyal" Shawnee in northeastern Oklahoma, however, take peyote "according to the Bible way . . . like those Ioways," which is La Barre's Oto "Christianized" version, and this does teach complete withdrawal from older native ceremonies.

De 1: Kiowa-Comanche type cult among the Delaware. List filled in by James C. Webber (a Delaware informant recommended by Dr. Frank Speck) and supplemented by Petrullo's published account, also principally from Webber.

De 2: "Wilson way" among the Delaware (La Barre's Caddo-Delaware). Abstracted from Petrullo's book, with additional notes supplied by James C. Webber. The list does not adequately bring out the degree of divergence which the cult has attained, which could only be done by deriving a list based on the "Wilson way." The altar is greatly changed from the Kiowa-Comanche prototype and at times becomes extremely elaborate (see Petrullo, pls. 3–6).

Win: Winnebago of Nebraska. This is apparently a variant of the "Wilson way," although Alexis A. Praus, who filled in the list and supplied the notes, did not designate it as such. Praus attended

[6] The data for the Ute and Washo–Northern Paiute lists obtained in the field, and additional data on the cults of the Tarahumara, Tepehuan, Lipan Apache, Mescalero Apache, Kiowa, Oto, Delaware, Omaha, Iowa, Arapaho, Winnebago, and Taos from published literature, are part of my Ute Peyotism which has been accepted for publication by Anthropos.

14:Stewart E-5 (1936-1938)1944 NR 13 Northern Paiute
Winnebago NP12
Crow NQ1D

127
128
745
C
127
128
745
080

a meeting in 1939, "sponsored by two Winnebago women ... 'to thank Jesus' for their recovery from a recent sickness." A visiting Ogalala Sioux was chief drummer.

No C: Northern Cheyenne of Montana. List filled in and notes supplied by E. Adamson Hoebel.

Cr 1, Cr 2: Montana Crow. Lists filled in and notes furnished by Fred Voget, of Yale University, in the course of ethnographic field work in 1939. Data on Cr 1 were supplied by a lay member; on Cr 2 by the Crow secretary of the Montana Branch of the Native American Church.

WRS: Wind River Shoshone. List filled in and notes supplied by D. Shimkin from observation and inquiry in the course of ethnographic field work, sponsored by the University of California, in Wyoming in 1939.

Ute: Ute of Utah and Colorado. Observation and inquiry by the author in 1937–1938 when doing field work sponsored by the University of California.

Gos: Goshute of Ibapah, Utah. List filled in and notes supplied by Carling Malouf, who attended a "tipi way" (Kiowa-Comanche) meeting in 1939 and talked with Arthur Johnson, an official in the cult. Goshute Indians make trips to Oklahoma. Before the "tipi way" was introduced, the Goshute practiced the old "Ute way" or "Sioux way," but members in either cult will visit meetings of the other. R. V. Chamberlain in conversation states that the Goshute used peyote at the time he made his ethnobotanical study among them in 1910, but the Indians say the ritual came to them from the Ute about 1920. Malouf's information was supplemented by an official "Program of the Native American Church" procured by A. L. Robertson while he was subagent at Ibapah and sent to me (see note 265a).

W-P: Washo-Northern Paiute. Observation and inquiry by the author in 1938. Field work sponsored by the University of California.

Taos: Taos of New Mexico. List abstracted from published accounts: Edward S. Curtis, The North American Indian, 16:53–69, 1926; and Elsie Clews Parsons, Taos Pueblo, GSA 2:94–96, 1936.